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All Contributions should be forwarded to the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th.

Fruitful Thinking.

It is a truism that many things better left undone are due to want of thought. Mere impulsive action foresees no result and frequently yields none. Emotionalism, however sincere and unselfish, is evanescent unless linked up with thought and controlled by will. That is the reason why we as a religious community look coldly upon the emotional expression of religion. It may be, as our critics sometimes urge, we are of intellect all compact and find no fitting place for feeling in the spiritual life. We have so continually counselled "Think for yourself" that all else seems unessential.

While we believe there is perhaps something of truth in this criticism, we do not propose a case for feeling. Even more futile than thought without feeling is thought that does not lead to action. If it be true that want of thought is responsible for much that is amiss then assuredly it is likewise true that right thinking should issue in right action. "As a man thinketh in his heart so is he" has scriptural warrant, so likewise the contention that what a man sincerely and boldly thinks will determine the daily character of his actions.

We plead, then, for this *entente cordiale* between right thought and action in daily life. If it be true that meditation is the characteristic of eastern religions while practical ends determine the western, there is room for both a thoughtful and a practical Christian faith to-day. A case for both is wisely if somewhat fancifully stated by a writer whose hymns we sing on many special occasions, T. T. Lynch. He thus appeals for the fitting place and power of practice and thought or meditation: "The daily practical and the meditative are as two gardens: both are beautiful, but one is magical. In the first are common plants, which we must diligently tend and cultivate. In the second, among flowers also for cultivation, flowers of new and most changeful beauty are ever rising spontaneously. In this second garden may we walk, having duly cared for the first. It is a garden of surprise and delight, for we have but to think of some common flower, when straightway it arises before us, as transfigured, in exquisite beauty. These two gardens have to each other curious and important relations. The perfection of either can alone be secured by a due regard to both." In other words, the practical mystic is the man who has free entry into two worlds, is at home in each, delights to further the behests of each. He it is who lives and wins from life ever more abounding good.

Notes of the Month.

As we go to press we note with profound thankfulness that there is marked improvement in the Near Eastern situation. The war clouds which were gathering so ominously a few days ago show signs of dispersing. So far no incident has happened likely to lead to conflict and with representatives of the Powers concerned meeting at Mudania in a spirit of conciliation there is ground for hope. A war-sick world is now able to breathe more easily and give its attention to other matters. There is such a vital need of peace and all it implies that our best brains and will should not be diverted from their general accomplishment.

* *

With the political aspect of the international question we are not competent to deal and leave that gladly to the experts. But, like all Christian communities, we have real concern with the underlying principles that should guide all at the head of affairs. We are at one in this matter with a distinguished preacher in Copenhagen, Dr. Charles Jefferson, who touched upon it at the World Alliance for Promoting International Friendship through the Churches. He puts the matter thus :—

> "If a nation has not the spirit of Christ it is none of his. Let us say that with authority and let us say it often. Diplomacy must be baptized into the spirit of Christ. This must be insisted on. The diplomat must obey the law of Christ. He must be brotherly. His ambition must be to help, and he must do his work within sight of the principle of sacrifice. The mailed fist must go—only the pierced hands can lift the world to new levels. Love is the mightiest force in the universe. Let us believe it and act upon it. Scientists are not ashamed of the law of gravitation. It is inexorable, unchangeable, and those who ignore it perish. Let us not apologize for the law of love. It also is unalterable, inflexible, and those who violate it are ground to powder. The world is in its present deplorable condition solely because of the long-continued and outrageous trampling upon the law of love."

* *

Reference is made elsewhere to the sudden death of the Rev. William Fielding, who was for so long a labourer in our field of religious work. Like many who knew and respected him, we deeply regret his decease, and pay our tribute of respect to one we long regarded with esteem and affection. We are sure that in our Ballyclare congregation deep sympathy will be felt for his relatives, particularly for the bereaved widow.

* *

We learn with much gratification that the Belfast Chapter of the Laymen's League is contemplating a bold campaign in the City of Belfast this winter. As yet we are not able to give details, but after what we said a month ago in reference to last year's propaganda work we are particularly pleased that its following up has been decided upon. We repeat once again our conviction that the times are auspicious for earnest, thoughtful missionary enterprise. We should be indeed pained to think that men of the Nicholson type represented either the last or the best word in the proclamation of the Christian Gospel.

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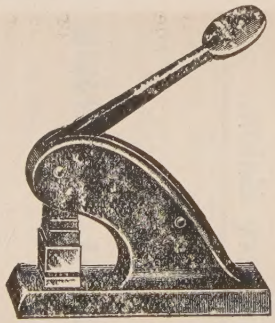

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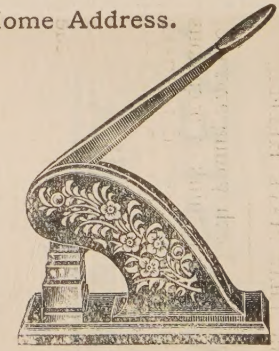

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Young People's Page.

"Hymns That Have Helped."

Many persons, both young and old, can on looking back think of occasions when certain hymns seemed to make a special appeal and put forth a special influence. The present writer recalls with wonderful vividness two such occasions in his early life. On the first he was attending a School Feast in a small English village. Games and races had passed the time happily, a delightful tea had been served and heartily consumed, and then at the end of a most delightful summer day all present were called together and a musical member of the party started

"Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky."

Many years have elapsed since then and yet the writer can call up without difficulty ever material detail of the picture—the group of young people and their elders, singing with heart and voice the words, the green of the grass, the overarching boughs of the trees, the grazing cattle in neighbouring fields. The second occasion was somewhat different, although in the same part of England. One glorious summer evening, when the nearest church, necessitating a three miles' walk in the heat, seemed undesirable, residents and visitors, together with the farm hands, assembled in the stackyard. A member of the party, a skilful performer on a concertina, played well-known hymn-tunes, and these were heartily taken up. The singing of one hymn was memorable—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

The mention of the words now has for the writer the effect of bridging the long interval of years and the clear presenting of that farmyard scene.

There are other hymns which appeal not because of their association with scenes out of our own experience, but because they had their origin in the personal experiences of others and thence make contact with our own. How much more strongly we are moved by the spirit of

"Lead, kindly light!"

when we remember how it came to be written! Its composer, John Henry Newman, had made a tour in the Mediterranean and when in Sicily was struck down by malarial fever and brought to the very gates of death. His intense pre-occupation in religious matters became strengthened by this sickness and his slow and difficult recovery therefrom. As he made the homeward journey he more and more thought over his life's spiritual journey and more and more longed for clear guidance. Becalmed in the Strait of Bonifacio in an orange-boat to Marseilles, he wrote down the thoughts of this period of spiritual reflectiveness and sent the result later to the "British Magazine." At first it appeared without the author's name, and when it and similar compositions were brought together in 1836 under the title of "Lyra Apostolica," it was merely marked at the end by the Greek letter delta. Now it is familiar to Christians of all communities the whole world over and is related to the deepest spiritual experience of John Henry Newman's life.

Another hymn, equally well-known and greatly sung, grew likewise out of a personal experience of its author. In this case, however, a different kind of experience prompted the leading thought of the hymn. One day Charles Wesley was in his house when through the open window of his room a small bird came wildly flying, pursued by a bird of prey. In its terror the small creature flew for shelter to Wesley and nestled close to his breast. The event so much impressed the hymn-writer that a little later he sat down and composed the now familiar lines which begin:

"Jesus, lover of my soul,
Let me to Thy Bosom fly."

How much deeper its appeal when we recall the experience which prompted it! Yet these are but a few of the well-known hymns which can be traced back to their origin in some private experience or to their connection with some great event.

Temperance Notes.

Among the other papers read before the Medical Association was one by Edgar L. Collis, M.D., M.R.C.P., on "Industrial Efficiency." Writing on "Alcoholism and Food" he says: "The energy needed for industrial activity is obtained from food; but where the alcoholic habit prevails appetite is interfered with and wages are spent on drink which should be spent on food. Interest attaches to expenditure in the United Kingdom on food and on alcohol. The comparative figures for 1919 were as follows:

FOOD	PER HEAD £	s.	d.
Beef and mutton ..	4	4	8
Bread and flour ..	3	11	8
Milk	2	14	4
Bacon	2	3	5
Sugar	1	1	8
Butter and margarine ..	1	17	0
Fruits, vegetables, eggs, cheese and potatoes (estimated) ..	1	3	3
Total ..	16	16	0
DRINK			
Alcoholic drink ..	8	8	0
Tea	0	19	7

"Thus the comparative expenditure on food would be only twice as much as is spent on the harmful luxury alcohol. These figures are referred to because the proportion of income spent on alcohol is greater as the social status of the spender is lower; in other words, manual labourers who expend energy and need more food to supply it, spend proportionately more on alcohol than do non-manual workers; and efficiency suffers."

Writing on the "Effects of Industrial Drinking" he quotes from a Manager of the United Pocahontas Coal Company:

"Our mines are in West Va., and we have had Prohibition for about five years. We have had better service from the men than ever before; and, better than anything else, the accidents have been only about one-third as many. And when you think that the deaths by accidents are but one out of three of what we had before we had Prohibition, it seems to me that anyone that loves his fellow man will favour the cause of Prohibition."

We have given these two illustrations only, but Dr. Collis gives his own summary of his paper as follows:

1. Alcohol is a drug possessing energy which the body can use, but probably not for muscular work.
2. Alcohol interferes adversely with reflex acts and neuro-muscular co-ordination. The higher the concentration in which it is consumed the more pronounced is the effect.
3. Alcoholic habits vary with industries, and where most pronounced time-keeping is most irregular.
4. Industrial accidents are increased by the consumption of alcohol even though in moderate amounts.
5. There is no evidence, either experimental or practical, that alcohol is advantageous to industrial efficiency, and much that it is harmful.
6. Prohibition in America appears to be associated with greatly improved industrial efficiency, whether measured by accident frequency, lost time, or output.

Any wishing to study these papers are referred to the "British Medical Journal" for August 5th and 12th. Most of the papers are to be found in these numbers.

Our Guilds, Temperance and Literary Societies, and Bands of Hope are by now probably in full swing. May we repeat our request that temperance workers send us particulars of their activities? We would like these Notes to be useful, and will endeavour to deal with any matters suggested by them.

P. GODDING.

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Dr. Martineau's Sermons.

It is an interesting speculation whether people of to-day read sermons to the same extent as their predecessors did. Literature of a light character has multiplied, and fiction especially claims its myriads of readers. If one judges by the evidence of church returns the actual hearers of sermons are on the decrease. This fact might have its compensations if thoughtful people made themselves familiar with the best published sermons of the past or present. But although the second-hand bookstalls contain innumerable volumes of the former there would seem little demand by readers even at the ridiculously low prices at which they are offered to an indifferent public.

Do our own people, who exercise their liberty in staying away from service, spend the time thus saved in the earnest perusal of great discourses? We gravely doubt it. Certain popular writers who pose as quasi-inspired prophets have their thousands of regular readers, but who would place them among the minor prophets concerned with spiritual things? How easily attracted and satisfied men sometimes are was recently shown when the notorious writer of many "another brilliant article" had so large a weekly audience while men of undoubted moral and spiritual power could only claim a handful of hearers for their message.

These general considerations may be illustrated by a reference to Dr. Martineau's sermons. When delivered his congregations were never large. In published form they gained wider appreciation, not less in other religious communions than in his own. Many sermons either in form or in substance become antiquated. Their artificial structure or topical character make it impossible for us to feel at home mentally or spiritually. They savour of things no longer of living interest or they speak a language no longer intelligible. That is why we remain unmoved by their appeal.

But take up "Endeavours after the Christian Life" or "Hours of Thought on Sacred Things," the best known of Dr. Martineau's published sermons. As we write we have before us a first edition of the former series of sermons, bearing the date 1843. It consists of twenty-two discourses, not a single one of which is topical in character or reflects in title or treatment anything but vitally spiritual issues. The first is "The Spirit of Life in Christ Jesus," the last "Nothing Human ever Dies." As we read we catch no echo of political or social happenings such as characterised the England of the Forties. The deep and abiding concerns of the soul in its relations to God and man are the central points of consideration and illustration. No better justification of the preacher's pre-occupation in the permanent things of man's nature rather than in the transient things of time could be found than in the following paragraph which we quote from the tenth sermon, "The Kingdom of God Within Us," Part II:—

"It is far from my desire to speak lightly of the importance of institutional and political change. But perhaps, at the present day, the true light in which to regard it is, that its function is to check evil rather than create positive good; to prevent, by timely removal, an injurious variance between the mind of a people and its ways; and leave room for the unembarrassed operation of all active causes of improvement that may spread from the centres of private life. More than this is usually expected: the intensity of political passion exaggerates the magnitude of the stake; and hence, usually disappoint by the smallness of the result; while the conceptions and acts of single minds, piercing the deeps of human sympathies, and touching the springs of the human will, often start from secrecy and neglect to a power transcendant and sublime. While the vastest and best-executed schemes of subversion and reconstruction are necessarily transient, the creation of deep individual faith

is the mightiest and most permanent of human powers."

It may be that the political partisans of Dr. Martineau's day heard or read such reasoning with surprise, but we owe a vast debt of gratitude to the preacher for preferring great principles and their furtherance to merely timely and topical points of controversy. Sermons such as these are in reality not for a day but for all time. We could wish that all to whom the name of Martineau is venerable and of good report would accept his guidance as spiritual teacher and interpreter. That there were many so willing in the days which saw his sermons published the facts clearly show. We have before us the second edition of the twenty-two sermons published as "Endeavours after the Christian Life." But in like form and binding we have also the first edition of a second series of sermons, twenty-one in number, forming a second volume of "Endeavours." Together the two volumes comprise the whole of the sermons which have won so wide an appreciation as "Endeavours after the Christian Life." Obviously, the success attending the issue of the first twenty-two sermons was fairly prompt, since the second edition with its additional twenty-one discourses appeared in 1847, only four years later than the first. They form a whole, alike in spiritual and moral purpose, and in the character of the subjects and their treatment. We know not anywhere sermons so compact of thought, so spiritual in their purpose, so dignified in their diction, so characterised by a wealth of tasteful imagery as are the finest sermons of Dr. Martineau.

And yet the very same qualities are just as fully manifest in the later series of sermons, "Hours of Thought on Sacred Subjects," which appeared in 1876. Who having once read "The Tides of the Spirit," the first of the fifty-two sermons comprised in the two volumes of "Hours of Thought," would ever forget it? What mourner could remain uncomforted and unconsoled after surrendering himself to the message of "The Messengers of Change?" Every single sermon addresses itself to some fundamentally important aspect of the religious life of man. In the Preface is indicated this consecrated purpose: "If the following pages should foster any high impulse in those who have the work of life before them, or shed any light on those who have the sorrows of life behind them, I shall be content not to have withheld it [the volume]." In the "Endeavours" the man of middle age spoke, in the "Hours" we gain the enriched experience of life which has come to one of ampler years. "But essentially the same view of life, the same conception of the order of the world, the same interpretation of the Christian mind, will still meet the reader."

The quoted words are again those of Dr. Martineau. Our own can hardly convince any who remain unconvinced by his. But how thankful we would feel if we could induce any readers of this article to go again to a great saint and writer of whom our body can never be too proud!

Ulster Unitarian Christian Association.

We are glad to see that the Association's Depository in Rosemary Street is undergoing renovation and repainting. At the time of writing the shop is shut and the painters are in possession, but it is hoped that it will not remain closed long and we look forward to seeing it when the new decorations have been completed. We do not know yet what colour scheme is to be adopted, but we feel sure that everything will be in the best taste as the colours are to be selected by Mr. T. H. M'Murray and the work will be carried out by Mr. A. Galloway. We have seen the excellent results which have been produced by these gentlemen both at the First Church and, quite recently, at the Central Hall.

We hope that no great inconvenience will be caused to our people by the closing of the Depository. What some of our country ministers would do without this useful institution we do not know. We only regret that greater use is not made of it by the laity for the purchase of books and stationery. The constant appeals for financial assistance which the Association finds it necessary to make might be done away with if the shop could be made self-supporting. As it is, it is the greatest possible use as a house of call where information on all denominational matters may be had, the manager being always ready and willing to make inquiries into any question in which he has not already the necessary knowledge. We hope our friends throughout the country will put any business they can in the Association's way, and that the re-painting of the Depository may mark a revival of interest in all it represents.

Auto-Suggestion.

It is impossible within the limits of a short article to deal at all exhaustively with the question of auto-suggestion, which has produced the usual crop of books and pamphlets which invariably follows when anyone expounds a "new" theory. The present writer has glanced through one of these, and the conclusion he has arrived at is that auto-suggestion is just another name for prayer. The Church has throughout the ages insisted upon the efficacy of prayer, but people discontinued the practice when they gave up church attendance. Then M. Coué comes along and tells them that if they really and truly desire anything they must pray for it with their whole being:—which is exactly what the Church is teaching everywhere. Of course, M. Coué does not use this form of words. He talks about the Unconscious where the Church speaks of the Heavenly Father; his petitions are addressed to oneself, while those of the Church are addressed to one's God; he asserts his own ability to do what he desires, the Church asks for help in what it would accomplish. But the underlying principle is the same, though the form of expression is different. If one desires to lead a better life it is of relatively little importance whether one approaches God with formal prayers for help; the prayer is in the heart and if it be sincere and true it will be answered whether formal petitions have been offered or not.

But M. Coué comes nearer to Christian teaching than that. He tells you that you must be in the right state of mind before you can get results, and does not the Church teach the same thing in regard to prayer? He further says that the best plan is to go away quietly into your own room before you start, and does not Jesus recommend the same procedure in regard to prayer? So near does Mr. Coué get to one Church that he even recommends the use of a Rosary! He does not call it a rosary, of course; it is just a piece of string; but it has knots in it to represent the beads, and though it does not require the blessing of a Church, what difference is there in principle?

It has only been possible to touch the very fringe of the subject, but the inference seems to be that if prayer were more general and more earnest the world would have little or no use for M. Coué.

Lesson Notes.

October 1*st*. *THE TRAVELS OF ST. PAUL. The First Journey. I. v. The journey ended. Acts xiv.* 19-28. *Key Text, Acts xiv.* 27.

(19) "thither" = Lystra (see Sept. 24). Contrast stoning of Stephen (*outside* the city) (vii. 58). *That* was a judicial procedure (Cp. Lev. xxiv. 14; 23 xv. 35, 36); *this* was an act of mob violence. (21) Lystra—xiv. 7, Iconium—xiv. 1, Antioch (in Pisidia) xiii. 14. (22) The ill treatment of Paul himself was an indication of the

tribulation Christians of that day were likely to suffer. *Tribulation*, a Latin word derived from a root meaning to rub or wear by friction, probably conveys the thought intended more aptly than the Greek word it translates which means *pressing, squeezing*, and hence, *oppression* or *affliction*. *Tribulum* was the Latin name of a sledge used by the Romans for a threshing instrument. Thus, by the etymology of this one well chosen word we are beautifully reminded of Isaiah's parable of ploughing and threshing (Is. xxviii. 27, 28, July 30th). Until all the world, or until the greater part of it, has been absorbed into the Kingdom of God, those who are of the world will never be able to enter in except through many tribulations; since others who are of the world will resent and oppose their entrance, and will even afterwards seek to mar their happiness. If as members of Christian Churches we have no tribulation to endure, it must be because we are not worthy of the Christian name; some day all the world may bless Christ and true Christians for being true to principle; but in the meantime the world will hate Christ and all who are true to him (see Jn. xvii. 14). (23) "elders" to supervise their services and their church life; probably the persons preferred by the Christian society in each place and approved by Paul and Barnabas, and publicly and ceremonially ordained to office by the laying on of hands by those two honoured personages. (24, 25) Perga, Pamphylia—xiii. 13. (25, 26) Attalia was the port of Perga as Seleucia of Antioch in Syria.

Thus (21; 24-26) they retraced the course they had taken on their outward way, save that they did not revisit the Island of Cyprus. Their journey and work are very briefly described. It probably occupied the greater part of a year. (27) Thus they confirmed by the success of their enterprise the conclusion recorded in xi. 18 in consequence of the experience of Peter in connection with the centurion Cornelius.

October 8th. THE TRAVELS OF ST. PAUL.—The Second Journey.—II. i. From Antioch to Philippi. Acts xv. 36—xvi. 18. Key Text, Acts xvi. 9c.

(xv. 36-42) They are at Antioch in Syria from whence Paul's second, like his first journey, is to start. For Antioch, Barnabas, Mark, see Sept. 3. (38) see xiii. 13. (41) So Paul revisited, though without going by sea *via* Cyprus, the places taken on the former journey: but this time he was to go much further—out of Asia (*i.e.* Asia Minor) into Europe (9c).

(xvi. 1-5) After his conversion Paul ceased to value circumcision. Another disciple, Titus, of wholly Gentile parentage, he refused to circumcise (Gal. ii. 3, 4). Timothy being son of a Gentile father had not been circumcised when eight days old as was the custom for Jewish boys; but being the son of a Jewish mother Paul had him circumcised to remove prejudice against the Christianity he wished to preach among the Jews of the district. (4) see xv. 22-29.

(xvi. 6-10) They give earnest thought to the best course to follow. The decisions they arrive at seem to them to have been formed for them by God or by Jesus in answer to their prayers for guidance. They feel that they are visited by a spirit proceeding from their Master or from God, which it seems to them may be their Master himself in the spirit (Cp. Jn. xiv. 16; 26 with xv. 26, xvi. 7, and xiv. 3. See also *Gospel Catechist*—Note 386 (bb) to (11). There is no reason to doubt the statement that Paul saw a vision; but there would be insufficient reason for explaining the human form included in it as that of a disembodied spirit, whether in a dream or otherwise.

(11-15) "We" naturally suggests that the author himself was in the company. (12) Thessalonica was the capital of Macedonia, Amphipolis the capital of the district including Philippi. Neapolis was the first city of the district reached by the missionaries. The writer may have considered Philippi more flourishing or more

imposing than Amphipolis, or he may have meant that it was the first city in which Paul delivered his gospel in that district. (13) The women were presumably Jewesses. (14) That is to say Lydia was of Gentile origin but had become a Jewish proselyte or at least felt the attraction of the Jews' religion. The purple dye industry at Philippi and at Thyatira in the district called Lydia in Asia was widely famed.

(16-17) The girl, a heathen among heathens, was claimed to have the power of delivering information and counsel in speeches inspired by her deity. The Christian opinion about her was that she was possessed by an evil spirit. " Most High God " corresponds to the name for the God of Israel usual among heathen according to the Old Testament (Cp. Lk. viii. 2e = Mk. 5.).

October 15th. THE TRAVELS OF ST. PAUL.—The Second Journey.—II. ii. Paul and Silas in Prison. Acts xvi. 19-40. *Key Text, Ps, xlii.* 8.

(19) " the Rulers " = heads of police. (20) There were but few Jews at Philippi. (21) They were Roman citizens in a Roman colony though not necessarily of Roman parentage or ancestry. (24) Probably into a dark dungeon. (25) Read Ps. xlii. 6-11. (26) As to the " bands," the meaning may be no more than that they were loosed from their attachments to the walls. (30) The jailor thought the earthquake had been some way connected with the fact of their imprisonment and that he must appease the God they worshipped for his share in the ill treatment of his zealous servants. (35) The magistrates were affected by the earthquake as Pharaoh was affected by the ten plagues (or at all events by the tenth) of Egypt. (Ex. xi. 1, xii. 29-31). (37) Paul at all events was a Roman citizen (xxii. 28) ; possibly his father had been rewarded with citizenship for some special service. Yielding to the mob, the magistrates had been guilty of punishing the prisoners without trial, and in ignorance of Paul's citizenship. It was unlawful to beat a Roman citizen. (40) See xvi. 14, 15.

October 22nd. THE TRAVELS OF ST. PAUL.—The Second Journey.—II. iii. At Athens. Acts xvii. 16-34. *Key Text, Acts xvii.* 26*a*.

(16) " them " = Silas (xv. 40) and Timothy (xvi. 1) whom he left behind in Macedonia, whilst passing himself by sea to Athens, at one time, though not up to that time, the most intellectual city in the world. (18) The Epicurians studied the art of making life enjoyable by partaking freely but temperately of all the pleasures it afforded. The Stoics cultivated the art of making life endurable by studied indifference alike to pleasure and to pain. There was not much religion in the philosophy of either. " Jesus and the Resurrection " in Greek, *Ho Iesous kai he anastasis,* taken to be the names of two divinities believed in by the foreign lecturer. (19) Presumably we are to understand that he was taken to be heard by the council named from the eminence upon which they held their assemblies, who superintended the moral and religious education of the Athenians. (22b) Not " superstitious " but *greatly disposed to be religious.* (23) *TO UNKNOWN GOD* : in the Greek neither the definite nor the indefinite article is present. The meaning would be that the altar had been erected in honour of a god or gods presumed by the would-be worshippers to exist in addition to those known to them by name. It suits Paul to interpret the inscription as proving that they were feeling after the true God, whom, rather than the many gods known to heathendom, ought to be worshipped. (26) All men are " of one " *nature ;* from which Paul deduces that they are the offspring of but one God. (31) This of course is a greatly abridged account of Paul's reference to the place of Jesus Christ among men. (34) That is to say Dionysius was a member of the Council before whom Paul delivered and expounded his gospel.

October 29th. REVISION.

Obituary.

REV. WILLIAM FIELDING.

Many of our readers would notice with regret the sudden death of the above, which took place at Bridlington on September 23rd, when visiting his brother-in-law. For some years the deceased had lived near Manchester in retirement from the work of the active ministry, his health latterly being far from satisfactory. It was in the Monton Unitarian Churchyard that his earthly remains were laid to rest on September 27th.

Educated for the work of the Ministry at the Unitarian Home Missionary College, Manchester, Mr. Fielding had only two pastorates, a short one at Framlingham in East Anglia, and one of a quarter-a-century's duration at Ballyclare. During this long pastorate in the North of Ireland he won for himself many friends. He laboured quietly and without ostentation amongst his people. Publicity had no attraction for him, his chief desire being to be found faithful to the duty lying nearest to his hand. But in addition to performing the duties of his office, he also cultivated certain marked natural tastes, and especially found pleasure in mechanical pursuits. Those who visited the Ballyclare Manse had occasion to admire the practical results of his inventive skill.

It was very fitting that he was last seen by some of his North of Ireland friends on the occasion when the present Minister of Ballyclare (the Rev. A. M. Bell, B.A.) was ordained. Returning to the centre of his former ministerial activities he gave his sincere benediction to his successor. Speaking at the welcome meeting later the same day, it was apparent to all present how much he cherished the associations and friendships contracted at Ballyclare, while a warm regard for him and his work was just as manifest amongst his old parishioners. Nor were his former fellow-ministers behind in the heartiness of their greeting to one whose quiet friendliness and kindly hospitality had made William Fielding a much-appreciated comrade. It will be a matter of heartfelt regret to them that he was not granted a longer period of leisure. To his widow our deep sympathy goes forth and we wish for her every comfort and consolation in the time of her sudden bereavement.

An Historic City.

Unfortunately, the recent International Religious Conference, which met at Leyden in Holland, attracted slight attention. Doubtless one reason of this was the fact that it was only a Conference in miniature, as compared with the Amsterdam Conference of 1903. Little attempt was made beforehand to make it known or to secure for it anything like an adequate attendance. Hence in range of influence and usefulness it is hardly likely to take rank with its predecessors.

Arranged for a more convenient season it is possible that the fact of the meeting-place being Leyden would have attracted many visitors. It is a city historically full of interest to every lover of civil and religious liberty. No one can think of it without recalling its heroic stand against Spanish tyranny. Its famous University commemorates the wise choice made by its citizens when they preferred a seat of learning to freedom from taxation. To enter its lecture rooms or traverse its corridors is to be confronted with memorials of men deservedly great in the history of European culture. Its scholars were famous even in an age when the universities were much more cosmopolitan than to-day. Its divines were outstanding whether as representatives of orthodoxy or as pioneers of new knowledge. There are few buildings which yield so much to the historical imagination as Leyden University.

But outside its academic walls lie innumerable objects of interest. Ley-

den gave to the world one of the greatest of painters. Thr present writer was one of many persons who in 1906 made for Leyden because of the Tercentenary of the birth of Rembrandt. From far and near original pictures or splendid engravings of these had been brought together as an art of pious memorial to the fame of the great artist. One had seen his pictures holding much-honoured places in the large European galleries, but for the first time was led to understand his amazing industry and his wonderful genius as manifested in mass presentation.

Again, Leyden with its canals and shaded nooks never fails to interest and attract. Here is a heavily-laden barge with outspread sails making for the sea, there a stolid Dutchman is poling his boat towards some distant country market. How frequently one crosses the bridges in endeavouring to seek out scenes of historic interest! Perhaps it is the handsome St. Peter's Church with its sacred memories of John Robinson, the Pilgrim Father. It was here that the momentous decision was made which launched the Mayflower and founded a new empire across the seas. We see the embarking pilgrims proceeding to Delfthaven with their honoured leader thence to sail with his benediction to England and America.

True to such glorious traditions there are in modern Holland men and women of like religious outlook as ourselves. Having received the greatest of patrimonies, that of religious freedom, they exercise effectively their freedom of thought and of speech. They are liberal Christians in the truest sense of the term, and therefore ever ready to welcome others of like mind and purpose. With grateful recollections of much Dutch kindness received in 1903 and on other visits, the present writer regrets that it was not possible in this year to make of the Leyden Conference something more than a glorified committee meeting of the elect.

Unitarianism.

["Unitarianism," an Historic Survey; by J. Estlin Carpenter, M.A., D.LITT. Price 1/- net. The Lindsay Press, 5 Essex Street, Strand, London, W.C.2.]

It was a happy thought to publish in so attractive a form Dr. Carpenter's article on "Unitarianism." As a part of that great compendium, "The Encyclopædia of Religon and Ethics," edited by Dr. Hastings, it served a useful purpose. Yet comparatively few people, even amongst professing Unitarians, were likely to makes its acquaintance in that form. Now, got up as an attractive little book, printed in large type on excellent paper with ample margin, it is sure to find many readers. As regards the merits of the article, we cannot speak too highly. It is a clear though compressed Historic Survey of the Unitarian Movement, not alone in Great Britain and America, but in continental countries. Those to whom Socinianism was a term and nothing more are enabled to learn something of its authors and of its theological character. The term "Unitarian" is dealt with, its derivation and earliest usages traced. The work of men like John Biddle, John Locke, Joseph Priestley, Thomas Belsham, James Martineau, and of many others, is seen in clear historic perspective. The trials which characterised heterodoxy and its adherents, the legal difficulties created by harsh and iniquitous legislation, receive fitting recognition, while preparing for the freer and ampler Unitarianism of to-day. We are enabled to understand how our brethren in Transylvania won their position and became possessed of their freedom, as compared with the tragic fortunes of their brethren in Poland in earlier days. All these aspects of a great historical movement are clearly and coherently related, with references to the fitting authorities. Not the least valuable feature of the review is the method of referring, in footnotes to the

pages, to the salient literature. To follow up the references, and to become acquainted at first hand with the sources of information so skilfully used and welded together by Dr. Carpenter, would be to obtain a liberal education. We sincerely hope that many of our readers may be induced to spend a shilling on this excellent chronicle and become pupils of so capable a teacher.

"The Age of the Reformation."

(By Preserved Smith, PH.D.)

(Publisher: Jonathan Cape, 11 Gower Street, London. Price 30/- net.)

It might be thought that a movement so much written about as the Protestant Reformation was now so widely known and estimated that little opportunity was presented for a fresh treatment. Certainly, there seems ground for such a view in the very full bibliography which forms a part of the recently-issued work bearing the above title. In the large volume some sixty-one pages give the names of authors and their works which wholly or in part deal with this most interesting theme. From every conceivable angle —religious, social, political, economic —writers of different schools have tried to deliver judgment; and yet, as is the case with every movement which has profoundly affected human thought or influenced human fortunes, the last word has not been spoken. New historical data are continually being brought to light which allow of fuller knowledge on points hitherto obscure or which necessitate the reconsideration of important facts and factors.

But the true justification of the work of Dr. Preserved Smith lies in the work itself. Having read the 750 pages of historical matter we can affirm that the book is one of the most deeply interesting and informing that we have read for a very long time. It represents the labours of many full and fruitful years. Though packed with information, not a little of it due to the author's own painstaking research, we never found the volume heavy or dull. There is no attempt to make a case or establish a predilection. Whether dealing with Luther or Calvin, Erasmus or Zwingli, or with any of the outstanding personages which dominated a great historical period, the writer's own concern is to present the facts and put forth an impartial judgment based upon them. This is to be classed with the late Prof. S. R. Gardiner rather than with the brilliant but unreliable J. A. Froude.

But what a wonderful period it was which prepared for, and provided the setting of, the Renaissance and the Protestant Reformation? How numerous are the actors, and how varied the parts! Kings and Cardinals, Popes and Poets, Princes and Peasants, Scholars and Soldiers, all duly appear and help forward the dramatic denouement. As in all great movements, the motives are mixed, the play and interplay of forces seemingly purposeless. Not even the leading actors foresaw a definite conclusion or actually attained the little they dimly surmised. It is one thing to be wise after the event, a very different thing to envisage a pre-determined end amid the heat and hurry of the contest. We acclaim a Luther as the champion of our modern liberties, the creator of our Protestantism! But did he foresee or even desire a final break with Catholicism? We censure Erasmus and dislike his vacillation, but was there no justification for a reformation from within the Church rather an irremediable shattering of its unity? The answers to questions like these are not accidental or academic, rather are they germane to the great issues more and more coming to light as the Reformation pursued its course. Even now such questions are being asked, prompted by the recognition of Christian antagonisms and impotence. We yearn for a new unity in order that the resultant Christendom may stand four-square against the glaring ills of our day and generation. Shall we then say, as not a few are

inclined to say, that the Protestant Reformation was a mistake performed in haste and repented at leisure?

We would suggest that no merely partisan answer to these queries will suffice. The Protestant, who readily regards Luther as a hero, *sans peur et sans reproche*, executing with foresight a difficult and divine task, or the Catholic who sums up the Reformation as the result of Luther's desire to marry a nun, are both alike out of court. The genesis and genius of any great movement cannot be thus lightly and ignorantly characterised. If prejudice or traditional estimate of the one side or the other were all, the learned author of this remarkable book would have written in vain. But it is not the least of its merits that without attacking extremists he discountenances both their methods and their conclusions by his mode of operation. His only preconceptions are these:—That the subject of his book is supremely important and permanently interesting, that there is not only reason to re-consider old evidence but also to accept new, that there are readers whose most impelling desire is to know and understand the truth. He accordingly sets out to make provision for such, and most admirably has he realised his object and aim. Yet while chiefly concerned to furnish facts for the judgment of the thoughtful and the fair-minded, he feels that he cannot evade the role of critic himself. How careful and cautious is his own standpoint may be seen from his concluding paragraph:

> "In summary, if the Reformation is judged with historical imagination, it does not appear to be primarily a reaction. That it should be such is both *a priori* improbable and unsupported by the facts. The Reformation did not give *our* answer to the many problems it was called upon to face; nevertheless it gave the solution demanded and accepted by the time, and therefore historically the valid solution. With all its limitations it was, fundamentally, a step forward and not the return to an earlier standpoint, either to that of primitive Christianity, as the Reformers themselves claimed, or to the dark ages, as has been latterly asserted."

The above judgment should be read as the final part of the longer "Concluding Estimate," which deals with the religious, political and economic aspects of the Reformation. But as a summary, rather than an exhaustive estimate, it indicates clearly enough the author's essentially judicial attitude. We could desire for no person greater pleasure than this volume has given to ourselves.

Non-Subscribing Presbyterianism.

Sir,—Your reception of a contribution from me on the above which first was printed in a Larne newspaper was so sympathetic that I am emboldened thereby as well as by a hint from our Presbytery to trouble you with "another of the same," perhaps more than one.

Lord Hugh Cecil said in the heat of the Education Conflict in England that if you confine Religious Instruction to the Bible apart from Creeds and Catechisms, the trend of theological opinion will inevitably be in the direction of Unitarianism. This was found to be the case with the General Synod of Ulster from which the Presbytery of Antrim had been expelled in 1726. Subscription to the Westminster Confession soon began to be more honoured in the breach than in the observance, so that for long only four of the fourteen Presbyteries constituting the said Synod exacted anything like a profession of faith attested by formal subscription. Liberalism in the shape of Arminianism had professed Arianism so that Dr. Cooke declared "Unless we put Arianism down Arianism will put us down." I fear the fierce enemy of Arianism had a narrow escape from becoming if not a Unitarian at least a Non-

Subscribing Presbyterian Minister himself. Though cut off from membership in Church judicatories there came to him much intercourse of other kinds between many Ministers of the Synod and our Presbytery. Crozier in his Life of Dr. Montgomery, even speaks of reports being sent from the smaller to the larger body. Ministers passed from Synod to Presbytery and *vice versa*. One of my predecessors in Larne, Dr. Ledlie, came from the orthodox Presbytery of Templepatrick. Mr. M'Ewan came from the Synod's congregation of Killinchy to the Second Congregation, Rosemary Street. This same Mr. M'Ewan recommended Cooke to Killyleagh in a letter addressed to Mr. Carr, and speaks of him as a "well-informed man, by no means bigotted in his opinions and with too much good sense not to be charitable towards those who differ from him in sentiment." And Killyleagh Congregation numbered them among its members Archibald Hamilton Rowan, the descendant of a noble house, a patriot and a Unitarian. My deeply venerated friend, the late Rev. S. C. Nelson, who was a fellow student of Cooke at Glasgow University and knew most that was occurring, told me that a particular friend of Cooke's made overtures in his favour to leading members of the Second Congregation; he had twice preached in the new light Congregation of Armagh, but had been rejected in favour of Mr. Henry, who had been Assistant to Dr. Montgomery in the Academical Institution, who was recommended by Montgomery and who became President of Queen's College, Belfast. The Johnston family of Ballywoollen House, near Crossgar, were members of Killyleagh Congregation. Mr. Arthur Johnston, than whom a more honest or honourable man never breathed, told me that Cooke's preaching made him a Unitarian. Without withdrawing his annual stipend from the Church of his fathers—a connexion kept up by his daughters after him till they all passed away, Mr. Johnston became a members of Downpatrick Congregation, and also joined Rademon Congregation and continued a most liberal supporter thereof till his end, as well as of Down, as were also his daughters.

I hope to deal with the emergence of the Remonstrant Synod from the Synod of Ulster with your kind permission in your next.

JAMES KENNEDY

Unity Guild.

THE NEW WINTER SYLLABUS.

When Mr. G. J. Hill retired from the Treasurership there was a distinct break in the history of the institution. As the original treasurer, he had held office for something like 15 years, and now the Society enters upon another winter with a new hand at the financial helm. No one could hope for anything better than that Mr. W. H. M'Cafferty will take the affairs of the Guild as seriously to heart as did his predecessor.

Looking back over the 16 years which have elapsed since its foundation we cannot but feel that the Guild has made progress on every hand, and that those in authority have always striven to keep the programmes fresh and up-to-date, never allowing them to get into a rut, but always successfully adapting them to ever-changing circumstance.

The syllabus for the forthcoming season—which lies before us as we write—promises to be quite up to the Guild's usual high standard. The Annual Soiree has been moved from the beginning of January to as near Christmas as possible, as it was felt that people would be in better spirit for a fancy dress dance during the holiday season.

Since acting was introduced into the programme the Guild has abundantly proved that it possesses dramatic talent, and next year we are to be shown whether it has similar operatic powers. Although "Dramatic Entertainment" are the descriptive words

used on the syllabus-card, something very different from what has thereto been done is to be attempted. Rehearsals will soon begin for a fairy operetta and will continue till the date of the first performance in February. We learn that scenery and costumes are to be specially made for the production by members themselves, which will add not a little interest to the performances.

If we remember rightly Junior Night has been an attractive feature in the past, and it is for this reason, we presume, that it re-appears here.

One cannot help speculating on what form the Gentlemen will give their night. One does not wish to appear unkind, but judging from experience in other societies one is not encouraged to expect very great things, especially if the men really play fair and get no assistance whatever from their women-folk.

The only lecture of the season is by Mr. A. E. Armstrong, and is entitled "At Home with Fur and Feather." A novel form of illustration will be introduced by means of selections on the gramophone.

The season is to open less formally than usual with dancing and whist. It is assumed that the younger people will prefer to dance the whole evening, so arrangements are being made to hold the Whist Drive in a separate room. We are glad to know that the members of both Holywood and Comber Guilds have been invited to the opening night, which will be held in Rosemary Hall, on Wednesday, 11th October, beginning at 7-30 p.m.

Reports.

Belfast : First Church.—To mark the occasion of the completion of the re-decoration of the Central Hall, and also to provide welcome opportunity for friendly intercourse, a well-attended Social Gathering was held in the Central Hall on Wednesday, October 4th. Invitations had been sent out to members of the congregation, and many acceptances were responsible for a large gathering which filled the hall. The guests on arrival were received by the Minister and his wife. Later, an interesting guessing competition took place, many of the visitors wearing badges or other devices which represented the names of towns, rivers, stations, or ports in the Northern Province. The object of the competition was to encourage those present to inspect each other's badges and endeavour to make out the name represented. Four prizes were given for the most correct and complete lists of names, two going to ladies and two to gentlemen. An interval for refreshments followed, these being kindly given by members of the congregation and prepared and distributed by many willing helpers. To the refreshments full justice was done, the preceding competition having apparently sharpened appetites as well as wits. An enjoyable musical programme concluded the evening, the following contributing to its pleasure and success:—Mrs. E. A. Boas presided skilfully at the piano, Miss Boas sang several charming songs, while Miss Madge Boas, in addition to playing a violin obligato to one of the songs, also gave two delightful violin solos. A very attractive part of the excellent music rendered consisted of trios splendidly played by Miss Madge Boas (violin), Miss Gardiner (cello), and Mrs. Boas (piano). Mr. James M'Kisack not only gave pleasure to his hearers by his tuneful singing of several songs, but also impressed them by the manner in which he bears lightly the burden of years and retains so much freshness and vigour. The new appearance of the Central Hall was greatly admired and the opinion was freely expressed that it had never looked so well. This satisfactory result was largely due to the manner in which Messrs. Galloway had carried out the tasteful ideas of Mr. T. H. M'Murray, the latter having given an enormous amount of time and thought to the re-decoration of the Central Hall premises. Although the new maple

floor was partially hidden by the handsome carpet, sufficient of it was visible to show how well Messrs. M'Kee had performed their task of reconstructing the floor.

* *

Belfast : York Street.—The services were conducted by Mr. A. L. Agnew on 24th September. The congregations were much larger than usual, and all listened attentively to the excellent and outspoken sermons he delivered. It was good to see so many people gathered into the church once more, the proportion of young people being especially gratifying. One can safely prophesy that if there was only a settled minister the people would rally round him and good would result. We sincerely hope to hear of a settlement in the near future.

* *

Comber.—On Sunday, July 2nd, the annual Floral Services were held. The church was very tastefully decorated for the occasion with flowers and evergreens, by the teachers. About ninety children formed in procession marched down the aisle, and each scholar handed the minister a choice bunch of flowers which was placed on a table in front of the pulpit. The flowers were taken to the Children's Hospital, Belfast, the following day by Miss Eva Todd. The scholars sang two hymns out of the festival programme and rendered very beautifully the anthem "Consider the Lilies." The Rev. J. G. Davies gave two appropriate addresses to large congregations, and the collections, which were on behalf of the Sunday School Fund, reached a satisfactory amount.—On Saturday, June 24th, the Choir journeyed by motor to the Whiterock, where they held a very enjoyable picnic. Games, dancing and races composed the afternoon's programme. Prizes were presented by our esteemed and faithful honorary organist, Miss Eva Andrews. Our thanks are due to the Right Hon. J. M. Andrews, M.P., for the use of the boat-house ; to Mrs. M'Cann, who kindly provided the hot water for the tea ; to Mrs. M'Cormick for the milk ; and to Mr. Watt for the music. The trip was voted a great success and was thoroughly enjoyed by all.—July 29th was the date of the Sunday School Treat, and though the weather was rather unkind, it did not damp the ardour of the scholars. In a field, kindly lent by Mrs. Percy Andrews, the children had a see-saw, a swing, pipes and soapy water for bubble-blowing, cricket for the older ones, and games and races for old and young. The teachers worked diligently to make the afternoon an enjoyable one for all. Their efforts were greatly appreciated and a very successful treat was the result. Special thanks are due to Mr. Percy Andrews and Miss Eileen Andrews, who contributed largely to the success of the event, and also to Mr. William Andrews for presenting to the school a splendid swing, which will be of great value at future outings.—The Dramatic Society known as the "Unity Plays" in connection with this church, concluded a large and successful season by giving two plays at a concert in the Thomas Andrews Memorial Hall, Comber, in aid of the local prize band. There have been the inevitable changes in the cast, but the new blood has shown splendid talent. The two new plays produced were "The Wrong Flat," and "Maggie's Dilemma." In the first play Miss Frame gave her usual clever acting as the wife of the excitable Frenchman whose part was taken by Mr. Jack Irwin. During his second season Mr. Irwin has developed greatly and his acting was marked throughout with understanding and ability. Miss Dugan was the name-part in "Maggie's Dilemma" and this long part was realistically performed. Mr. H. Watt as the postman and Mr. James Smiley as the policeman, gave a capital performance. Mr. H. M'Cormick has made rapid strides since his first season. He played the part of Billings the valet in the "Wrong Flat," the policeman in "Maggie's Dilemma," and also at a week's notice changed over and took the part of the Hon. Bertie De Vere

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in "Maggie's Dilemma." Each character, varied as they were, were all wonderfully well done. Miss Ruth Petts, on her first appearance, was very good as Lady Blount in "Maggie's Dilemma," and as Gertrude in "Blatherwick's Diplomacy." In this play Miss Cissie Smiley took the part of Mrs. Blatherwick and gave a splendid performance. Mr. David Stewart took his first parts with us in the "Spirited Medium" and "The Wrong Flat," and though handicapped by illness proved himself to be a valuable acquisition to the Society. Miss Cassie Montgomery made her first appearance in "The Wrong Flat" and was very successful in her part of the thought-to-be-wronged fiancee. Mr. James Dugan and Mr. Ted Petts also rendered valuable help. They took in turn the character of Mr. Puddicome in the "Wrong Flat." During the season the Players gave performances at Greyabbey twice, and Killinchy twice. The disturbed state of the city prevented them giving an evening at the Stanhope Street Mission; they, however, sent a subscription. The aim of the Players is to lend a helping hand to any deserving charity and also to assist any of our churches in their social work.

BIRTH.

HOLT.—On 30th September. 1922 at Eastburn, Ballymoney, Co. Antrim, to the Rev. and Mrs. Felix Holt (née Stuart), a son.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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